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WESTERN RECORDER.

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Memoirs.

We have been highly gratified with the perusal of "Memoirs and Select Remains of an Only Son," a work recently published at Andover, (Mass.) from a late London edition.

This work is the production of a bereaved father, who unites the tenderness of paternal affection, with sound judgment, discriminating taste, and ardent piety: And it contains many maxims and practical illustrations that will readily approve themselves to the pious and reflecting mind. If the relatives of the "Only Son" have discovered too much partiality towards him, yet, the leading maxims by which they were governed, are of indisputable importance; and a faithful adherence to them was crowned with success. The son became a prodigy of excellence; and though he died in the nineteenth year of his age, his history is a striking illustration of the preciousness of those scripture promises that are graciously annexed to the faithful performance of parental duty. We have selected the following extracts from the work, which, we doubt not, will be found highly interesting.

'It was no sooner announced to me that "a man child was born into the world," than I most solemnly dedicated him to his Maker; and from that day to the dreadful moment in which I heard he was gone beyond the reach, or the need of prayer, I never once, to the best of my recollection, offered my supplications to God in private, without distinctly remembering and mentioning him. Since his removal, it has been one of my bitterest griefs, that neither he nor those with whom he had a common and equal interest in my affections, remain to form an object of solicitude in such hallowed employments. The sincerity with which I so often made that dedication, has now been put to a severe test; and, though, not without "strong crying and tears," I have been enabled, through the grace of HIM who smote me, to say, "The LORD gave and the LORD taketh away, and *blessed be the name of the* LORD."

'I felt most deeply the importance of the charge which Providence had devolved upon me. Not utterly a stranger to the state of human nature, to the waywardness of the heart, to the dangers which beset every part of the path of life; I trembled, lest, through a defect in his education, thro' any impropriety in our example, or through some foreign influence, he might become an injury to the world, and a dishonour to his God.

'These apprehensions of possible evil did not destroy the pleasure which our lovely boy produced. We called to remembrance the promises of God to the faithful; the assistances which he had afforded many of our friends in training up their families; and the happy success which had crowned labours as humble as our own. They gave, however, a tone of deep and anxious feeling to our hearts, awakened within us the spirit of prayer, and roused us to the exercise of our judgments respecting the pleasing, but solemn duties assigned us. On many particular occasions did both his mother and myself jointly make *these* the special subjects of our petitions. Nor had we, in after life, neither have I to this moment, reason to doubt, that He, "who heareth prayer," approved and answered ours.'

The following extract was written after the mother's decease, when the father was the sole survivor of his family.

'Besides the abundant consolation which flowed to us from the word of truth, *I* found my burden most materially alleviated by a knowledge of the sound sense, cultivated understanding, affectionate heart and christian principle of his beloved mother; who possessed, in a high degree, almost every mental and moral excellency for which her son was afterwards so distinguished.'

Such a companion is a lively illustration of the importance of female education. A mother's faithful instructions are not easily eradicated from the youthful mind. But again.

'We had determined, from the beginning, TO ACT IN PERFECT UNISON—and if there should, at any time, occur an unavoidable difference in opinion, never to let him perceive it. If I had, as was sometimes probably the case, been unreasonable in demanding more than was to be fairly expected, or insisting on what was, in his circumstances, impracticable, his mother was uniformly silent before him, and showed me, when alone, the extravagance of my requisitions—thus affording *me* an opportunity of averting or correcting any evil that might have been threatened or produced—without begetting in his mind a notion that he might calculate on a rivalship betwixt the sternness of a father, and the excessive indulgence of a mother. He ever considered us as one—expected an equal share of tender affection from both—and was not, I trust, wholly disappointed.

'We never employed the ordinary and vulgar method of FRIGHTENING him into obedience. Nothing but ignorance and weakness will resort to expedients which produce in many, and even in some powerful minds, distressing associations which no future instructions or reasonings can totally dissolve; and which are, not unfrequently, the foundation of mental habits which destroy the entire comfort of future life, lead to a mad-house, or terminate in suicide. Never, to the moment of his entrance upon the unseen world, did he know the torment of a superstitious apprehension.

'It was an essential part of our plan, NEVER EITHER TO DECEIVE HIM, or to suffer him to be deceived. We carried this into every thing. One deception discovered by a child—(and children are adepts at making such discoveries)—will ever shake that perfect confidence on which a parent has to calculate as the main assistant in a *moral* education. On this we rested a large share of our hope, and it never disappointed us. When about two years of age, he was afflicted with an inflammation of the lungs, which rendered respiration difficult. Incapable of transferring so precious a charge to other hands, we sat up with him, watched, wept, and prayed over him, as he lay dozing or restless. It was necessary he should take medicine. This he refused, saying, "I can't, papa, it makes me sick." I answered, "My dear, *it will make you sick;* I know it is unpleasant; but it must be taken. You will be better for it afterwards." This reasoning making, as may be imagined, little impression, in opposition to his *feelings*, I deemed it necessary to add, in a tone perfectly understood, "Unpleasant as it is, you *must* and *shall* take it." As he never knew us promise or threaten in vain, the case was instantly decided: and he never, from that time, refused any draught, however nauseous. This saved us much future perplexity.

'He was NEVER PERMITTED TO CARRY A POINT BY IMPORTUNITY. We strove early to establish in his mind a conviction of our superior wisdom, and of a disposition to do every thing, which, in our judgment, could make him happy. "Do you not think *we* know what is best for you?" 'Yes.' "Do you not know that we love you too well to keep from you any thing that would make you happy?" 'Yes.' "Well, then, why do you ask a second time for what we would have given you at once, if it had been proper?" After some such short dialogue as this, it was almost needless to say more. He might, perhaps, a few times, have urged a request, with the hope of subduing us: but after giving him two or three practical proofs of its inefficacy, there never was occasion to speak twice. Why will any parents, to save themselves the pain of a momentary decision, encourage a practice which, when formed into a habit, is equally injurious to one party, and vexatious to the other! A child that can conquer, by cries or entreaty, once in twenty times, will be sure always to make the effort: for, however the chances may be against him, a mind intent on its object, will convert the mere *possibility* of success into a sufficient *probability* to justify the perpetual attempt.

'We were equally anxious NEVER TO BE CONQUERED BY HIS OBSTINACY. As he was to reign only in our affections, our will, when once announced, was the law of the house. In cases where his mind was capable of perceiving the *reasons* of a decision, we often assigned them; but anxious to convince him that there always were reasons, we demanded an entire acquiescence in our determination, whether he saw its reasonableness or not; assuring him, that he would himself, when older and wiser, see that we had done right. When about two years of age, the question was brought to a practical issue; he obstinately refused, for two hours, to comply with a demand from his mother to beg her pardon for an offence. She was inflexible; and at length he modestly turned round, submissively fell on his knees at her feet, and, in the most penitential accents, said, "I beg your pardon, mamma, and will never be so naughty again." The consequence of this patient decision was permanent. I am confident, that from that moment to the hour of his death, he never meditated opposition to our will, nor said or did a thing of which he feared we might seriously disapprove. In the merest trifles, no less really than in the most momentous engagements of his life, he was ever studious of our happiness; and he felt, that, in consulting this, he was securing his own.'

Now where is the parent that would call in question, the importance of these rules? Yet, we see them violated as constantly as if they never had an existence. It is useless, here, to plead the want of time: for such simple rules may be readily applied, where parents possess decision of character and are not wanting in paternal affection.

The following presents us with a strong motive to diligent application.

'The first five or six years generally determine that which constitutes the *individuality*—the *leading peculiarity*, of the man through life. And *he* must have been a careless observer, who has not perceived the permanence of early associations and early habits. Circumstances in after life may modify that peculiarity, but they will never be able, wholly to destroy it.'

(*Concluded in our next.*)

DECLINE OF MAHOMMEDANISM.

The following important communication, says the London Baptist Magazine for October, may be depended upon as authentic; it is from the pen of a gentlemen whose rank and character render his testimony indubitable.

"You ask me if the Mahommedan religion is on the decline. I answer; in Persia they can scarcely be called Mahommedans: they are deists, if any thing, and are ready to receive the Christian faith. A few such men as Mr. Martyn, would soon effect a change. You cannot conceive the eagerness with which they ask for his translation of the New Testament. I have distributed several hundreds, and could have done so with twice the number if they had been sent me. At Mocoa, the resort is so much fallen off, that not one in a hundred (perhaps if I were to say two hundred, I might be nearer) now goes, for those that did. Indeed the revenues, in consequence of this, have so much decreased that, in lieu of overflowing treasuries, the Ottoman Government is obliged to make large remittances for the payment of its officers and troops. Those pilgrims who now resort, make no offerings or presents; they are satisfied with going. Indeed, from my own observation, after a residence of near twenty-four years amongst the Arabs and Persians, I can safely say, that Islamism is fast falling to decay."—*Bost. Rec.*

MADAGASCAR.

This extensive and fertile island of the Indian Ocean, has recently been wholly converted to Christianity and civilization, by the Missionaries of the London Association. In June last, the British Governor of the Mauritius, Sir ROBERT FARQUAHAR, visited the island with two men of war, and was received by the Prince RATARIA and RENE, the principal chiefs, at Tamatave, with every token of respect. An exchange of presents took place; and the black chiefs remarked that silver and gold they had not, but such as they had they gave freely; and it was said to be gratifying to see many thousand natives bringing their presents of plantains, yams, cocoa nuts, &c. The chiefs dined on board the British men of war, and were received with salutes and honours paid to persons of high rank. The progress in civilization and christian feelings made by these islanders, is very great, and their rigid execution of the treaty made with their king for the *abolition of the slave trade*, is highly commendable, and reflects no great credit on the Christian nations who have pertinaciously endeavoured to avoid engagements in this particular. Six years ago, they were blinded by complete barbarism; but their eyes have been opened, and they now rejoice and are happy in the blessed idea of having become a civilized nation. *Madagascar* is eight hundred and forty miles long, and of nearly equal width; and it is calculated that seven millions of human beings have been heretofore sold from it as slaves to different nations.—The soil of the island is excellent, the climate genial; and large quantities of sugar and silk are annually produced. The people are a mixed race; but are intelligent and good humoured, and murder and theft are now unknown among them. The king RANDAMA has an army of 220000 men (which may be called militia,) and 20,000 of them are as well disciplined as any troops in Europe. Two thousand of them were exercised before their British visitors, and fired vollies, the word of command being given in English. The Governor and his suite, dined with the Prince at Foul-Point, and his two wives did the honours of the table much to their satisfaction; and every thing indicated, that they wanted only the patronage and attention of the Christian world, to become a wealthy, happy, and commercial nation.

London paper.

HODGSON'S LETTERS.

Hodgson's Letters from North America, in the years 1819, 1820, and 1821, originally published in the (London) *Christian Observer*, have been recently "collected, arranged and published" by Mr. Samuel Whiting of New-York; and, though we have, as yet, given them but a hasty perusal, we do not hesitate to say, that they constitute a most interesting volume. Mr. H., as the editor observes, "is a partner of a mercantile house of extensive views, and great respectability in Liverpool: And those who shall read what he has here written, will not require to be told that he is a scholar, a philanthropist and a Christian."

Of all the foreign writers we have yet noticed, Mr. H. appears to us to be the most candid in his views, of the institutions, the manners, the customs, and the rising prospects of our country. These topics are in reserve for a future number of the Recorder.

At present, we have only time to select a few passages from the Appendix, where Mr. H. presents us with much interesting matter relative to several tribes of our American Indians.

Speaking of the Choctaw missionaries, he thus proceeds.

In a happy exemption from most of the cares and many of the temptations of common life—conversant with many of the most delightful and elevated objects of contemplation—stimulated to a perpetual activity, by an imperious sense of duty, and conscious of disinterested sacrifices in the noblest cause—can we wonder if they manifest a degree of cheerfulness and tranquillity, seldom exhibited even by eminent Christians, who are more in the world? I was particularly struck with their apparent humility, with the kindness of their manner toward one another, and the little attentions which they seemed solicitous to reciprocate.

They spoke very lightly of their privations, and of their trials which the world supposes to be the greatest; sensible, as they said, that these are often experienced, in at least as great a degree, by the soldier, the sailor, or even the merchant. Yet, in this country, these trials are by no means trifling. Lying out, for two or three months, in the woods, with their little babes—in tents which cannot resist the rain, here falling in torrents such as I never saw in England—within sound of the nightly howling of wolves, and occasionally visited by panthers, which have approached almost to the door—the ladies must be allowed to require some courage; while, during many seasons of the year, the gentlemen cannot go twenty miles from home (and they are sometimes obliged to go thirty or forty for provisions) without swimming their horses over four or five creeks. Yet, as all these inconveniences are suffered by others with cheerfulness, from worldly motives, they would wish them to be suppressed in the missionary reports if they were not calculated to deter many from engaging as missionaries, under the idea that it is an easy, retired life.

Some of the manners and customs of the Creeks and Choctaws, may be learned from the following.

As soon as it appeared to be twelve o'clock by the sun, three of the Indian women covered themselves with blankets, and approached a little spot in the garden, enclosed by six upright poles, on the highest of which were suspended several chaplets of vine leaves and tendrils: here they either sat or kneeled (the blankets preventing our seeing which) for about twenty minutes, uttering a low, monotonous wailing. This mournful ceremony they repeat at sunrise, noon, and sunset, for ninety days, or three moons, as the Egyptians mourned for Jacob threescore and ten days. I have since been informed, by a very intelligent Indian, that the period of mourning is sometimes extended to four or five moons, if the individual be deeply regretted, or of eminent rank; and that it is occasionally determined by the time occupied in killing the deer and other animals necessary for the great feast which is often given at the pulling up of the poles.

At the celebrated ceremony of the "pole-pulling," the family connexions assemble from a great distance; and, when they are particular in observing the ancient customs, they spend two or three days and nights in solemn preparation and previous rites.—They then all endeavour to take hold of some part of the poles, which they pluck up and throw behind them without looking, moving backward toward the East. They then feast together, and disperse to their several homes. It was impossible to hear this simple recital without thinking of the account in Genesis, 1. 1—14.

Till within ten or fifteen years, the Choctaws generally killed the favorite horses or dogs of the deceased, and buried them, with his gun and hatchet, in his grave. They still sometimes bury the gun; but it is too frequently stolen: and they now satisfy themselves with believing that the spirits of the horses and dogs will rejoin that of their master at their death. The settlement of white people among them, and occasional intermarriages, have undermined many of their customs. The Choctaws formerly scaffolded their dead, in a house appropriated for the purpose, in their different towns; and in these houses, the various families were kept distinct. Sometimes they bury them in their dwellings, like the ancient Egyptians.

The Law of Retaliation is still, almost in full force among the Choctaws; the nearest relation of a fugitive murderer being liable to expiate the offence. An intelligent Indian, told me, however, that the Choctaws are becoming more anxious than formerly, that the offender himself, should suffer; and that his family and that of the deceased generally unite, if necessary, to prevail on him to kill himself. He said that three or four instances of this kind usually happen in a year, in the circle of his acquaintance; but that it is more common for an Indian, who has killed an other by accident or design, to remain with the body till he is found, lest his relations should suffer. He mentioned a circumstance of difficulty, which was then pending in the neighborhood. A woman, being greatly insulted and defamed in the presence of her husband, and threatened with a blow from a knife, stabbed her assailant to the heart: doubts have arisen whether she is bound to kill herself, her family insisting that circumstances justified the deed.

The following day we set off early, our friends having procured an Indian to take us the first twelve miles: he could not speak English; but, having received his quarter of a dollar, and parted from us at the appointed place, he returned to draw our track in the sand, pointing out all the forks and little cross-paths, and again left us. After proceeding about a mile, where we were a little embarrassed, we were surprised to find him again at our side, making motions to direct our route. Again we shook hands and parted: but being again puzzled by a diverging path, half a mile distant, we looked around almost instinctively, and there was our faithful fellow still watching our steps: he then came up and set us right—made signs that our road now lay in the direction of the sun—and then finally disappeared; leaving us much affected by his disinterested solicitude.

A recent letter from one of the missionaries at the Sandwich Islands, contains the following extract.

"The king and principal chiefs of all the islands we found very favorably disposed towards the religion of Jesus Christ, and diligent in the use of means of instruction, several of them having made a very respectable proficiency in reading and writing, being able to write intelligibly and read the small spelling-book published in their language. The Sabbath day is kept as a holy day by all the chiefs and many of the people, who to a great degree abstain from labour, barter, and other worldly occupations. Every Saturday night, Mr. Pitt,* sends the king's crier round to proclaim throughout every part of the village Oahu, that the morrow is the sacred day, that they must not plant their gardens, build houses, make canoes, beat cloth, sell sandal wood, shoot birds, or follow any of their games or play, but go to the place of worship, and hear the word of God! Few public criers have such commissions! We have very good congregations on the Sabbath days, and also on Wednesday evenings; frequently about one thousand attend, though not more than five hundred can be accommodated inside the chapel; but this is not perhaps one fifth of the population of the village of Honoruru, where for several Sabbaths past we have had a meeting in the evening, either at the king's large house or in one of the public school-houses, which is in general well attended. Messrs. Bingham, Thurston, and myself, each share in the labours of preaching, which enables us to be more extensively useful; and we sometimes have preaching in two different places at the same time. The work of teaching goes on pleasingly, though not so rapidly as we could wish. The arrival of the missionaries from America will render very considerable aid to this department of labour.

"The population is stated at 150,000 in all the islands, probably it exceeds a hundred thousand, to all of whom a preacher has now free access; but to many, even when additional aid shall arrive, only occasional visits can be paid, and those probably at distant intervals. The prospects of usefulness here are very great and encouraging; the set time to favour this people seems indeed fully come. The indications that God is about to smile upon them in a remarkable manner are daily becoming more numerous and striking. The ear of the people seems given to the words of instruction. The balance with respect to all the people in authority and influence is decidedly turned in favour of Christianity. The united and continued prayers of the American churches in behalf of this people appear to have been most signally answered in the very pleasing attention which they pay to the outward means of grace. Let British churches unite their prayers with those that arise from the western shores of the Atlantic, and I feel convinced that the gracious influences of the Holy Spirit will be poured out upon them, in all its mighty energies and operations. His holy influence alone seems wanting in order to *another* nation's being as it were, born in a day."—*Boston Recorder.*

* Karaimoku, the King's Prime Minister, so called.

PREACHING.

In preaching, there are different ways of doing the same thing, and that with success and acceptance. We see this in the apostles themselves. They not only preached Christ in different ways; but, what is more, they could not do this like one another. They declare this fact themselves; and acknowledge the grace of God in their respective gifts. *Our beloved brother Paul writes*, says St. Peter, *according to the wisdom given unto him.* But there are Peters, *in our days, who would say*—"Paul is too learned. Away with these things, which are *hard to be understood.* He should be more simple. I dislike all this reasoning." And there are Pauls, who would say, "Peter is rash and unguarded. He should put a curb on his impetuosity." And there are Johns, who would say, "They should both discharge their office in my soft and winning manner. No good will come of this fire and noise." Nothing of this sort! *Each hath his proper gift of God; one after this manner, and another after that:* and each seems only desirous *to occupy faithfully till his Master come*, leaving his brethren *to stand or fall to their own Master.—Cecil.*

Calculation of Life at Bombay.—The Rev. Mr. Jeffreys, (British Chaplain on the Bombay Establishment,) after a careful inspection of records, with reference to the average length of life, among the Company's civil and military servants in that Presidency, has come to the result, that the average life of a soldier in that climate does not exceed five years. Next to them, in point of shortness of life, are physicians and surgeons of the army; next, officers, missionaries, gentlemen in the civil service, in the order here stated; and, last of all, chaplains, the average length of whose lives does not exceed eight years and a half. It is to be considered that all Europeans, who go to India, commence their residence there when young; that is, from sixteen to twenty-five years of age.

As a counter-balance to this mortality, it ought to be mentioned, that Mr. Townley, a very distinguished missionary in India, argues strenuously that one year's missionary labour at the present crisis in that part of the world, will be found at last to have accomplished more for the cause of Christ, than ten years of ministerial labour in England.—*Missionary Herald.*

Human Life.—According to accurate tables kept in London, it appears that the mean duration of the life of man is several years longer than it was 100 years ago.

It was said by an eminent physician of our country, that, according to the principles of longevity in other animals, men ought to live 100 years, and that the abridgment of the period had been owing to their unnatural and luxurious mode of living. The English calculators attribute the increased longevity of the moderns to better food, warmer clothing, and more comfortable dwellings. No doubt the extermination of the small pox, the melioration of several other diseases, and the increased skill in the healing art, have also had an effect to produce the gratifying result.—*N. Y. Observer.*

The cottage is sure to suffer for every error of the court, the cabinet, or the camp. When error sits in the seat of power and of authority, and is generated in high places, it may be compared to that torrent which originates indeed in the mountain, but commits its devastation in the vale.—*Lacon.*

REVIVALS IN CONNECTICUT.

Extract of a letter to the Editor of of the Mirror, dated

BOLTON, CON. NOV. 25, 1823.

Dear Sir,—The revival of religion in the eastern part of the state of Connecticut, has perhaps never been more interesting than within a few weeks past. I propose to give you the outlines of it from its commencement. It has heretofore been a common remark among Christians, that revivals have ever been much less frequent, and less powerful, in the eastern, than in the western part of this state. Many of these churches have in years past been favoured with seasons more or less reviving; but never with such a general and powerful refreshing from the presence of the Lord.

This revival commenced in Somers, June 1822; and has continued, increasing and spreading like a fire from house to house, and from heart to heart, over sixteen or eighteen churches and congregations, with more or less power and rapidity, until the present moment. The following towns and societies are contiguous, and have all shared in one extensive revival;—In Somers, 150 have hopefully been made the subjects of divine grace. In South-Wilbraham 100.—In Ellington it commenced with power in one congregation, and within a few days, a number were rejoicing in hope, when all at once it stopped! In Tolland, during one week 30 were rejoicing in hope! the number of hopeful conversions there, is 130. In North Coventry 120. In South Coventry, North Mansfield, and South Mansfield, about 100 each. In Columbia 40. In Lebanon 90. In Goshen 30. In Bozrah between 60 and 70. In Montville 90. In Chaplin 50. The work has recently commenced, and is advancing with power in Hampton; and within a few weeks, 50 or more are rejoicing in hope.

Within a few weeks past the spirit of God has descended with an overwhelming power in Millington, and Colchester. In the former place, about 70, and in the latter 60 are already rejoicing in hope. They have never before witnessed the like in rapidity, power and extent. In the above cluster of towns, all contiguous, more than 1300 souls have hopefully experienced a saving change in the congregational churches since the commencement of this revival; and of these, more than 800 have already made a public profession of religion.

In Chatham, also, the work has been interesting; about 70 are rejoicing in hope, and fifty or more have made a public profession. In Millington, 55 are expecting to unite with the church on the next Sabbath. In Hampton, Colchester and Millington, many are now anxious for their souls, and enquiring "what must I do to be saved?"—New instances of sinners under conviction, and of others, 'who have the new song put into their mouth,' are daily occurring in these towns. The prospect of the continuance, and spread of this work is as favorable now, if not more so, than at any former period. Your friend and brother,

ASAHEL NETTLETON.

Revival in Augusta, Oneida County.

Extract of a letter addressed to the Editor of the Christian Herald, by the Rev. Mr. Lane.

"I embrace the present opportunity to give you some account of the glorious work of God among the people of Augusta. This work commenced about the middle of June. For some time previous to this, there had been in the church, a lamentable want of "the unity of the spirit." The "gold had become dim," and "the most fine gold changed." Notwithstanding this general declension, however, there were some Christians who mourned over "the waste places of Zion," and wept in secret for the pride and folly of those who were perishing in their sins. In the course of the spring, church conferences were appointed once a fortnight, where each member present, both male and female, gave a brief statement of their feelings. These Meetings were, at first, attended in the several districts in the town.—Here, indeed, it was, that, by some, there was heard "the sound of a going in the tops of the mulberry trees;" and Christians began to prepare themselves for "the help of the Lord against the mighty."

The eighteenth of June was appointed by the church for a day of public humiliation, fasting, and prayer. It was surprising to see the vast multitude which flocked to the sanctuary. The wretched cold state in which the church had been for a number of years, and the perishing condition of sinners, who were starving upon the imperfections of Christians, were brought to view, and awakened the attention of the "careless in Zion." This day will for ever be had in thankful remembrance. Some signs of spiritual life appeared in the church. Many a fervent prayer was offered up, and many a tear was caught in the "Lord's bottle."—Indeed, from this day, the tone of the place was changed. "According to this time it shall be said of Jacob and of Israel, what hath God wrought?"

The next week a meeting of inquiry was appointed: six attended, deeply concerned to know what they should do to be saved.—The number that attended these meetings increased in about six weeks to between fifty and sixty. Other meetings were multiplied, and almost every day new cases of conviction and conversion were detailed.—Some of the most wealthy and influential men in the town were among the first who were heard to say, "Come all ye that fear God, and I will tell you what he hath done for my soul." About *one hundred and fifty* have been introduced into the glorious liberty of the sons of God. The aged, middle aged, and youth, are among the number. There has been a number of very remarkable conversions. It was, at first, thought proper to give a short history of some of them; but it is, at present, deemed inexpedient.

Western Recorder.

UTICA, TUESDAY, JANUARY 6, 1824.

In ancient times, men of learning and information regarded the majority of community, as beings of an inferior order, unworthy of their notice or regard. They solicitited no favours from them; they disdained all efforts for their improvement; and depended chiefly on posterity for the reward of their own labours. But those ages have gone by; and the pride of knowledge has, in some measure, been defeated by its dissemination. The common mind is becoming enlightened; the arts and sciences are advancing; and the civilized portions of the globe promise to assume, at some future period, a fair and inviting aspect. We complain of the frequency of literary productions; but, the circumstance is, in some measure, to be attributed to an increasing demand for them. We censure the multiplicity of magazines and newspapers; but we forget that the number of those is increasing, who desire information. If the pride of learning has lessened, its utility has visibly increased: and the present age is peculiarly distinguished for the dissemination of every species of useful knowledge and information.

Knowledge, however, is a distinct thing from moral virtue. Men are beginning to think and reason for themselves; and, if their depravity is permitted to keep pace with their intellectual acquirements, we may anticipate the most fearful consequences. Under such circumstances, civil and religious liberty will be confounded with licentiousness; and false religion and superstition will be extirpated but to grace the triumphs of infidelity.

The present aspects of the civilized world, afford interesting topics of contemplation for the christian politician. But he views them, not with the eye of mere worldly speculation. This earth is to him, one grand theatre, on which are displayed the boundless perfections of its Creator and moral Governor: He sees that every event, whether of a political, moral, or religious nature, is at the disposal of *Him* who holds the mountains in scales, and weighs the hills in a balance.

But, what is moral virtue? We are not to look into the ranks of heathenism or infidelity, for the solution of this question. He who spake as never man spake, has identified its essence with pure and undefiled religion. A dry system of ethics, fortified with penal enactments, will prove operative to some extent, in the hands of civil authority; but it can do nothing towards rectifying the heart. Superstition, false religion and idolatry, have operated as partial restraints on community, in times of general ignorance; but these restraints are constantly weakening by the progress of knowledge; and, none but a downright infidel will pretend that they could ever bear the slightest comparison with Christian influence. Infidelity itself, has borrowed light from that heavenly radiance which it despises; and most of the virtues of which it affects to boast, are the offspring of Christianity. Every species of false religion has ignorance for its basis. But knowledge will progress; the spirit of civil and religious liberty will keep pace with it; the bands of earthly tyranny will be weakened and demolished; the chains of superstition, bigotry and idolatry, will eventually be broken; and, unless the pure spirit of Christianity erect her standard in the hearts and consciences of men, the world must inevitably become a field of anarchy and desolation—and be driven by the bitterness of her sufferings, to forge again, for herself, the chains which she had previously broken.

But there are arguments in favour of the promotion of vital religion, which are as much superior to these as heaven is exalted above earth—as eternity transcends the narrow limits of time. Vital religion is of infinite consequence to individuals. Every individual of earth's population, is destined to an endless state of existence in happiness or misery. God works by means. The means of his own appointment, he will condescend to bless; and these, for wise reasons, he has placed within the sphere of Christian enterprize. With *Him* alone, are the issues of life and death; but, the Christian is called to labour for the salvation of others, with as much faithfulness as if their destiny were wholly dependant on his exertions.

The time is coming, when the King of kings Himself, shall reign throughout every kingdom, and nation, and province under heaven; and the affairs, both of the political and the moral world, are fast ripening for the issue. Many are running to and fro; and knowledge is increasing. The waste places of Zion are building—Showers of divine grace are fertilizing the vallies of our spiritual Jerusalem—The heathen are beginning to forsake their idols—The outcasts of Israel are bethinking themselves—The sons of Africa are becoming objects of commisseration, and are receiving the word of life—The aborigines of our country are yielding to efforts for their christianization; and the friends of the Redeemer, who have long prayed for the coming of his kingdom, are beginning to second their prayers with the exertions of active benevolence.

We say they are *beginning;* for, what they have already accomplished, is little else than a course of experiments, designating what is to be the nature, the character, the extent and the success of future operations. Christian knowledge, piety and zeal are increasing: but heathenism, superstition and bigotry still remain, for the most part, to be extirpated; and infidelity, if now less open, is not less insidious in its attacks than in former times. Driven from the entrenchments of argumentation, it erected the battery of ridicule: deprived of this, it is now secretly struggling to undermine the whole citadel of Christian influence.

Much has been done to forward the interests of Christian benevolence; but infinitely more remains to be accomplished, and the Christian world are but beginning to awaken from the long slumberings of inactivity. Multitudes in the midst of us are perishing for lack of vision. Many who assume the Christian name, remain destitue of its distinctive character. The labourers of the vineyard are few, and their toil is too often repaid with sterility: and if converts from heathenism are numerous beyond former comparison, they are still to be considered but as solitary individuals, rescued from the immense empire of darkness.

But the present time, when compared with preceding ages, may indeed be denominated the era of benevolent exertions. Whatever others may think, we hail the objects of Christian enterprize, by which the present age is distinguished, as the sure precursors of millennial glory. Feeble, indeed, are the best human exertions: but, the weakest means may stand connected with the operations of infinite Wisdom and Power. The man who confines his views to the visible exterior of the moral mechanism now in operation, may well pronounce it inadequate to the accomplishment of its objects. But the means resorted to, are, substantially of divine appointment; and, if perseveringly employed, in the spirit of obedience to Him who has instituted them, they will eventually prove effectual in pulling down "the strong holds," and ushering in the "brightness of the latter day." Missionary exertions have been attended with success; Sabbath schools are doing much to improve the minds and morals of the rising generation. Bible and Tract societies are extending their operations at home and abroad, and every class of society has witnessed their benign influence. Even the degraded mariners,—sunk in moral pollution as they have been, like victims of hopeless depravity, have been seen with their bibles and their tracts, in the devout attitude of reading, meditation and prayer.

Nor are our Seminaries for theological improvement, or our societies for the education of indigent and pious youth, to be ranked among the least important objects of Christian enterprize. They are fertile spots in the garden of the Lord, that will richly repay the toil and expense of cultivation. But we cannot dwell on these interesting themes.

In times like the present, all apologies for the appearance of a Religious Newspaper, may be deemed superfluous. We live in an interesting region of country, where religious information is needed, and where the presentation of *motives to do good*, may be *pre-eminntly useful*. We might allude to topics of local interest—we might speak of the influence of partialities for times and places—we might advert to the quantity of interesting matter that offers itself to the perusal of the Christian rader; but, we have issued the WESTERN RECORDER, under the full conviction that it must, eventually, stand or fall on its own basis; and we wish it no higher *earthly* success, than its character may hereafter deserve.

RELIGIOUS SUMMARY.

FOREIGN.

The last Missionary Herald contains the journal of Messrs. Fisk and King, in Upper Egypt, from March 5th to 24th. On the 6th they arrived at Kene, where are 1500 houses, 150 of which belong to the Coptic Christians. Their Bishop is 90 years of age and in infirm health. There are, in Egypt, twelve bishoprics, two east of the Nile and ten west of it. The whole number of Coptic priests is supposed to be about 240. The Christians in this region are in severe bondage, poverty and tribulation. The Turkish government forbid all religious *disputation;* though they do not prevent the circulation of the scriptures, tracts, &c.; and these the missionaries are distributing and seconding the distribution, to some extent, with oral instruction. Egypt contains schools for *boys*, but none for *girls*. There are four Catholic establishments in Upper Egypt; and there seems to be less bigotry there, than at many other places.

A letter from Mr. King to Dr. E. Porter, of Andover, dated Grand Cairo, March 30th, contains the following remarks.

JERUSALEM, MAY 10, 1823.

We left Egypt on Monday the 7th of April, and after having suffered much from the scorching winds of the desert, and for want of water, we had the happiness to enter "the promised land." We arrived at Gaza, in the land of the Philistines, Saturday the 19th, where we spent the ensuing Sabbath, and distributed about forty copies of the New Testament, the Psalter, and Genesis. Leaving Gaza, we passed by Ashkelon through Ashdod, and arrived at Jaffa the 22d. Thursday the 24th, we left Jaffa, [formerly Joppa,] and passing through Kamla, [the ancient Arimathea,] arrived at Jerusalem, on Friday the 25th, just one week before the passover, as kept by the Oriental Christians.

Mr. Fisk and myself have taken lodgings on Mount Calvary, in one of the Greek convents, called the "Convent of the Archangel." Mr. Wolff has taken lodgings with his brethren the Jews, to whom he daily expounds Moses and the prophets, "persuading them concerning Jesus from morning till evening."—We are all in pretty good health, though much wearied, both in body and mind.

Our situation here is as tranquil, and our prospects as favourable, as we could expect.

Jerusalem.—A letter from Mr. King dated a few days later at Jerusalem, contains the following extract.

The prophecy of Ezekiel, with regard to this people, is literally fulfilled. "It shall be the basest among the nations." I feel as though misery lives here incarnate. The Turks walk about in pride, while the people groan under the deepest oppression. The country is fertile and beautiful, and might be one of the happiest places in the world; but the people live in poverty, and are clothed in rags. They are ignorant and degraded and vicious. I thought I had seen something of vice in America, and in France, but those countries, I had almost said, are pure compared with this. Every sin enumerated by St. Paul, in the first chapter of his Epistle to the Romans, (verses, 26, 27, 28, 29, 30, & 31,) is literally committed here without a blush and without any apparent remorse. O, how important to bring among them the pure principles of the Gospel. But whoever comes here to labour as a missionary, must not be afraid to die; or at least, he must have that submission, that will enable him to drink a bitter cup, and say, "not my will, but thine be done."

Mediterranean.—Rev. Wm. Jowett representative of the Church Missionary Society of Malta, is about commencing a periodical publication, for the benifit of the surrounding countries. He has recently published a work entitled "Christian Researches in the Mediterranean," which has already gone through three London Editions. A copy has been lately forwarded to this country.

Bombay Missions.—Letters have been received from Bombay, bearing date from January to April last. Mrs. Nichols has under her charge, a very promising school of sixteen scholars: "The children" says Mr. N. "appear to good advantage when compared with those of their own age in America." The avails of the school, are nearly sufficient to support Mr. N's family. The profits of a boarding school of Mrs. Hall, have also been equal for six months past [last January,] to the stipend for her husband during the same time. A letter addressed from Mr. Graves to his wife, received at Boston since she left this country, and opened agreeably to her direction, states, that a new Chapel will speedily be opened for public worship. Mr. G. had been very sick of a fever, but soon recovered. A Mr. Mitchel from the Scottish Miss. Society, had fixed his residence at Bancote, on the coast.

Baptist Mission in Burmah.

Extract of a letter from Dr. Price to the Corresponding Secretary, dated

Ava, December 24, 1822.

My Dear Brother,—We have no news of importance to communicate: Every thing goes on pleasantly—the king smiles—and so does every body else of course. Our manners, as missionaries, are so different from those of the captains and merchants here, who speak our language, that they are all desirous of a further acquaintance with Americans; supposing all our nation are entirely destitute of the hauteur they have observed in our European neighbours. American ships would be received with peculiar favour, until some imprudent fellow should set them on their guard; and American artizans would, I am pursuaded, find a permanent settlement especially if men were sent out who were holy and blameless, open and upright; for such would be received and retained in favour, without any suspicion.—*Boston Recorder.*

The Anniversary of the Auxiliary Missionary Society was celebrated at Bristol, (England,) on the last of September and beginning of Oct.—We are informed that a more delightful and interesting meeting was never held in this city.—Great numbers of the clergy as well as of the citizens generally attended, and impressive speeches were made. This meeting, adds the writer, was rendered truly delightful by the harmonious and lovely scene which it exhibited.—It was gratifying to see clergymen of the National Church uniting with the various ministers of the Cross, among the several denominations of Dissenters and Methodists, for the sole purpose of extending the empire of the Prince of Peace. It was surely the commencement of the latter day glory, for Ephraim ceased to envy Judah, and Judah no longer vexed Ephraim.

The collections on the occasion amounted to upwards of $2760.—*Ib.*

The *West Briton*, English paper, states that the ministry are so fully impressed with the necessity of imparting religious instruction to the slaves in the West India Colonies, that they have applied to the Weslyan Missionary Committee for fifty young men to be sent thither as missionaries. They are to be under the direction of the committee, but supported by a regular allowance from government.—*Ib.*

DOMESTIC.

Revivals of Religion.—It appears from the Boston Recorder, that during the last eighteen months, five Academies and six Colleges in the United States, have been visited with revivals. Two of the academies, and four of the colleges, were in the Middle and Southern States. During the same period, there have been revivals in the cities of Boston, New-York and Charleston, and in more than four hundred congregations of various denominations. The whole number of hopeful converts is estimated at more than 27000. A letter from Rev. Mr. Nettleton, dated Bolton, Nov. 25th, states, that the western part of Connecticut, has never before been so generally visited "with powerful refreshings from the presence of the Lord."

This letter is inserted in our columns of to day.

The revival in Colchester Conn. says the Boston Rec. continues to progress with power. Its commencement is supposed to have been at a female prayer-meeting held at intervals of public worship. The revival in Montville, has been traced to a remarkable Providence, which called two worshipers from the house of God, immediately into eternity.

Revivals have racently commenced in Millington and in West Hartford Conn.—in Leicester and in Rochester, New-Hampshire, and in Townsend, Vermont.

American Meliorating Society for the Jews.—The receipts for the month of Nov. were $512, 82; and two additional auxiliaries were announced—one in Putney, Vt. (female)—the other in Milford, Con.—*Bost. Rec.*

Intemperance.—At the late fall term of the Superior Court for Stokes county, N. C. the Grand Jury found true bills of indictment against nine persons, for habitual drunkenness! The Grand Jurors of Stokes deserve to be held in perpetual remembrance.—*Ib.*

Catholics in America:—Dr. England, Catholic Bishop of Charleston, S. C. is using great exertions to introduce his preachers into that section of the union; and is looking to Ireland for a supply. Thus, while Protestants sleep, the errors of popery may be extensively propagated, even in America.—*Ib.*

The Foreign Mission School at Cornwall, contains thirty-four scholars. Of these, sixteen are in communion with the church, eight having lately made a profession of their faith in Christ. We understand that four or five others give evidence of a change of heart, and probably the remaining number are sufficiently enlightened to perceive the folly and the sin of pagan superstitions.—*Religious Intell.*

The American Education Society was formed in 1815; and received the first year, $5000; the 2d 7000; the 3d 6000; the 4th 1900; the 5th 9000; the 6th 13000; the 7th 17000; the 8th and last, 16,962: making the total amount of receipt, more than $92,000. It has assisted 414 Beneficiaries. Fifty-eight have been received during the last year. This society originated at a meeting of eight young men in Boston, July 3d, 1815.—*Ch. Spectator.*

Amherst Collegiate Institution.—This rising Seminary has the present year 126 students in the four classes, viz. 19 Seniors, 29 Juniors, 41 Sophomors, and 37 Freshmen. Dr. Humphrey, late of Pittsfield, is their President.—*Bost. Rec.*

UNITED FOREIGN MISSION SOCIETY.

Union Mission, Aug. 26.—By letters from the Superintendent and Assistant, it appears that the Osage Chiefs are very anxious to avert a war, and have requested the sub-Agent to make such use of their annuities in his interview with the Cherokees as may be necessary to save them from such a calamity.

In the School, are thirteen children, and four in the family, too young for the school, and there are three adult Indians employed as laborers.—*Boston Recorder.*

Great Osage Mission.—An attempt has been made by Mr. Williams, the Interpreter, to translate a few chapters of Scripture into the Osage language. In July, six children were committed by their parents to the care of the Missionaries. Considerable sickness was experienced by the families at both of these stations during the summer; but they were preserved from the ravages of death—and on the whole, the prospects at each of these stations are brightening.—*Ib.*

Cataraugus Mission.—The third quarterly examination of the school was held Sept. 30. The principal Chiefs and other Indians attended.—"They looked on their children with apparent amazement, as they performed their tasks, both in school and in the family. They were not the same children as when they brought them here. They saw and observed the change. They rejoiced to see it." These children have made a proficiency in their manners, and in the acquisition of the English language, far beyond the most sanguine expectations of their instructor. They are willing at all times to hear moral and religious instruction.—*Ib.*

A house of public worship was dedicated in the town of Camillus, Village of Elbridge, Dec. 24th. Introductory prayer by Rev. Mr. Chadwick: Sermon by Rev. Doc. Richards—closing prayer by Rev. Mr. Miller. The exercises were highly interesting.—[*Communicated.*]

[Our correspondant adds that Rev. Mr. Eddy, lately from Andover was to be installed at Canandaigua on the 1st of the present month; also, that a revival of religion is now progressing in the town of Flemming near Auburn. The number of hopeful converts is said to be about 50.—*Ed.*]

The first Report of the New York Colonization Society has just been received; also, the seventh Report of the Female Missionary Society of the Western District. Both of these are interesting documents containing encouraging details, and exhibiting important fields of Christian enterprize. These shall be noticed in our next.

The Oneida Bible Society and the Western Education Society, held their Annaversary meeting in this Village on *Wednesday*, 31st Dec.—Their transactions shall be noticed, as soon as their Reports are sufficiently prepared for publication.

METHODIST CHURCH.

It appears by the minutes of the Methodist Episcopal Church in America, for the year 1823 that there have been one hundred and eighty-two preachers admitted on trial—ninety-eight admitted in full connection, one hundred and eighty-seven deacons, fifty-nine ordained elders, forty-four located, forty-seven supernumeraries, fifty-nine worn-ont preachers: and it also appears, that America is divided into twelve Conferences, and these conferences into seventy-two districts, with a presiding elder in each. In the recapitulation, the whole number of members in each conference stands as follows:

		Whites.	*Col'd.*	*Total.*
Ohio Conference		36193	179	36372
Kentucky	do.	21226	2937	24165
Missouri	do.	10450	294	10752
Tennessee	do.	18665	2501	21166
Mississippi	do.	6960	1364	8324
S. Carolina	do.	23121	13895	37016
Virginia	do.	19931	5962	25893
Baltimore	do.	29321	9103	38424
Philadelphia	do.	26648	7709	34357
New-York	do.	26946	511	27457
N. England	do.	20699	227	21926
Genesee	do.	27448	240	27688
		267,618	41,922	312,540

Increase this year, 14,903——Travelling Preachers, 1226.—[*Connecticut Courant*

WORSHIP OF DEVILS.

One of the Weslyan Missionaries at Ceylon, has ascertained that the "Devil is *regularly, systematically* and *ceremoniously worshipped*, by a large majority of the native inhabitants of that region!!" They recognize a prince of devils with numerous sizes, dispositions and colours of subordinate malignant spirits under him, who are believed to have the control of all things relating to the concerns of the world. To some one of these spirits, infants are frequently dedicated *before their birth.—Boston Rec.* (*Condensed.*)

SEAMEN.

The last Seaman's Magazine presents us with some encourageing details. "The Mariner's Church is well attended; vice visibly decreases, and occasional instances of deep seriousness have taken place. Mr. Truair's and Mr. Chase's reports give encouraging evidence that, labours in behalf of seamen are not in vain. The Journal of the Bethel flag, gives us reason to believe that many who attend prayer meetings, have become really pious.

Mr. Evarts, Sec. of the A. B. C. F. M. is on his way to the Indian missionary stations at the southwest. David Brown, the Cherokee, and four Greek Youths, all of whom are under the patronage of the Board of Commissioners, accompany him.

[The donations to the *A. B. C. F. Missions*, amounted from Oct. 12th, to Nov. 12th, inclusive, to $4185, 31—besides a donation of $1000 to the permanent fund from Rev. Wm. Robinson and family—and $175 legacies, and various donations in clothing, &c. [*Boston Recorder.*

Messrs. Merrell & Hastings, Agents for the American Tract Society, acknowledge the receipt of $20, from the Ladies of the town of Lenox, for the purpose of constituting their Pastor, the Rev. Mr. Old's a member of the Society for life.

THE GREEKS.

The following interesting article in favour of the Greeks, is extracted from a late Thanksgiving Sermon, delivered in this Village by Rev. Mr. Aikin.

A people brought up under a Constitution like our own, that gives to every man his right and protects him in the enjoyment of it; are unable to appreciate their privileges. When we read the histories of tyranny and oppression we indeed feel, we tremble, we shrink from the scene, and bless the Providence which has placed us in this happy land. But this is not to feel like those who are severed from their friends and home, condemned without a trial, immured in a lonely dungeon, or torn, at once, to pieces on the rack. It is not to feel like those, who are hourly in danger of their lives, and whose property and all are, from year to year, at the disposal of a cruel despot. Verily, we know not what it is to, 'sit under our own vine and fig-tree, having none to molest or make us afraid.'

There are others who wish to enjoy the same blessings, who, at this moment, are making a desperate effort to cast off the tyrant's yoke and to stand with us upon the basis of freedom and independence. Among these, the Greeks are especially entitled to our sympathy and prayers and alms. The contest in which they are engaged is, in some respects, unprecedented in the history of the world. In point of strength and number, it is an unequal contest. It is a murderous, a bloody conflict,—not on the part of Greece, but on the part of her cruel masters. It is a struggle between literature and ignorance, between civilization and barbarism, between christianity and something worse than paganism.

Since this war commenced, it is well known, that much has been said, to lessen our sympathy for the Greeks. Their character has been basely calumniated by a set of travellers who can speak in favour of no country but their own. They have told us that the Greeks are "barbarous, superstitious, fraudulent, and, in all moral qualities, no better than their Turkish tyrants." But is this the fact? It is not, if we may believe our Missionaries, or if we may admit the testimony of a learned countryman of our own who has travelled and resided among the Greeks, and is a competent judge of their character and customs. He assures us that they are a kind, generous and noble people, 'civilized, enterprising and industrious.' Indeed, this is evident from their institutions. Their College at Scio, before its destruction by the Turks, would compare with any Seminary of learning in the United States. It had four hundred pupils and a library of ten thousand volumes, and among these, were several of the Grecian classics, and various works of taste and merit that are read in the universities of France and England. We are accustomed to appeal to our seamen as proof of an enterprising character, and of progress in the arts of life. Let the appeal also be made to the Greek marine, bearing in mind at the same time, the disadvantages under which he exhibits the most astonishing perseverance and enterprize. We are told that, "six hundred sail of vessels, great and small, belong to the Hydriots, inhabitants of a little island, scarce known in ancient geography; and that, from Tricheri, a small town in the gulf of Volo, where, within the memory of man, a few fishing-boats only existed, eighty vessels navigate the Mediterranean." Many of these are said to be built in a style inferior to none that navigate the Atlantic. As to the skill of the Greeks in navigation, there is proof enough before the eyes of the world. But it is not in this alone, that they exhibit evidence of their civilization. Their cotton factories in Thessaly, have attracted the admiration of mechanics in France and England; and, when it is considered, that such has been their progress in the arts and sciences, under oppression the most cruel and galling; they cannot be said to be a mean and contemptible people, unworthy the sympathy and assistance of enlightened nations. As to the religion of the Greeks, to say the least, it is incomparably better than the religion of the false prophet. This, however, is to say but little. They are then a christian people; or, if this be too much, their system of faith is strictly Protestant, and their church, though in some measure degenerate, is built "upon the foundation of Moses and the Pophets," of which Jesus Christ is the chief-corner stone. The bible, they receive as the unerring word of God, and like us, they profess to rely for salvation on the merit of the Cross. In some respects, their communion is more ancient and apostolic than those of any other class of christians in the world, and their's is the only church on earth, in which the New Testament is read in its original tongue.

Such is a mere outline of this interesting people who are now fighting for their liberty. To say nothing of their honourable descent; to say nothing of the duty of flying to the relief of those whose fathers were "masters of the world in the school of religion and civilization;" to say nothing of national advantages, that may be derived from them when a free and independent people; no American can refuse to take a deep interest in their fate, while they are toiling and bleeding for the same privileges of freedom, which we so justly prize, and which we have so dearly won.

The war in Greece, is a war of the crescent against the cross, and though none can wish to see a second crusade, yet, it must touch the heart of every christian, to think of the venerable patriarch of the Greek Church, that decided friend to Missions and bible societies, butchered in cool blood by the side of his altar, his churches levelled with the dust, and the sacred volume torn to pieces and thrown into the streets to be trampled under foot. It must surely touch the heart of humanity to see the oldest abodes of science and christianity in the world, wasted with fire and sword,—wives and daughters, to the number of thirty thousand," sold publicly in the market, into the most revolting slavery.

But, it may be asked, what can we do, separated as we are from the field of combat by mighty Oceans, to aid the cause of Grecian freedom? In common with our fellow christians in Europe and on the sea-board in the United States we may do something, and a thousand little streams may create a majestic river that shall bear the Greeks onward to independence and glory. Pecuniary aid they need, and to this, on every principle of humanity and religion, they are entitled.

That something should be done without delay by the people of this country to assist the Greeks, will not be denied. On this subject, however, I choose to speak in the language of the N. American Review. "In Germany, and in France, large numbers of enthusiastic young men have devoted themselves personally to the cause, and flocked to Greece, as the same class of generous spirits did to this country, in the revolutionary war. Considerable sums of money have also been raised in those countries, and supplies of arms and ammunition sent to the Grecian armies.—In England a benevolent association has been formed under the presidency of Lord Milton, a nobleman of one of the wealthiest and most powerful British families; and this association has entered into a correspondence with the Grecian authorities. Local political dissensions have unfortunately mingled themselves with the counsels adopted in England for the relief of the Grecians. Still, however, large subscriptions have been made and forwarded to that country. We are sorry for the fact that America did not set this example also. The experience of our own revolutionary war is so recent, that we ought to have felt, how precious would be any aid from a distant land, however insufficient in amount. Who does not know that there were times in our own revolutionary war, when a few barrels of gun-powder, the large guns of of a privateer, a cargo of flower, a supply of clothing, yea, a few hundred pairs of shoes, for feet that left in blood the tracks of their march, would have done essential service in the cause of suffering liberty.—Besides, it is not merely the amount of physical aid, derived from foreign contributions, that serves the cause. There is an animation produced in these perilous struggles of a resolute few against a barbarous host, at feeling that their efforts are observed with sympathy by others; that they are not toiling and bleeding without an eye to witness, or a heart to feel for them.—We have no doubt in the world, that many small and gallant bands in the mountain passes of Greece; in the heights of Pindus, the narrow defiles in Parnassus, between Thessaly and Phocis, and at the isthmus of Corinth, who are holding out against all the difficulties of an ill appointed and scarcely organized force, would endure the longer and dare the more, and each in its sphere help on the struggle to a happy issue, could they cherish with them in their perilous holds, the hope that the prayers of the distant friends of liberty were offered up in their behalf, and that their contributions, however small, would not be withheld in the extreme hour.—He does not know the human heart, that cannot do justice to these considerations.

America has done *something* for Greece. Our Missionary Societies have their envoys to the Grecian Church, with supplies of bibles and religious tracts for their benighted flocks. But in the present state of this unhappy people, this is not the only succor they require. They, are laying the foundations of civil freedom, without which even the blessings of the Gospel will be extended to them in vain; and while they are cementing with their blood this costly edifice, they are in the condition of those returning Jews, of whom 'every one, with one of his hands wrought at the work, and with the other hand held a weapon."

It has more than once been asked, if the Greeks have requested any aid of the United States? It has been requested, and with a delicacy and pathos, that ought before now to have opened the hearts and the hands of every American. More than two years ago, a proclamation was issued by the Senate of Calamata, signed by its president and addressed to the people of this conntry. In that proclamation, they say,—"Citizens of the United States of America, having formed the resolution to live or die for freedom, we are drawn towards you by a just sympathy; since it is in your land that Liberty has fixed her abode, and by you she is prized as by our fathers.—Though separated from yon by mighty oceans, your character brings you near us. We esteem you nearer than the nations on our frontiers; and we possess, in you, friends, fellow-citizens, and brethren, because you are just, humane and generous;—just because free, generous and liberal because christian. Your liberty is not propped on the slavery of other nations, nor your prosperity on their calamities and sufferings. But, on the contrary, free and prosperous yourselves, you are desirous that all men should share the same blessings; that all should enjoy those rights, to which all are by nature equally entitled. It is you who first proclaimed these rights.—This glory, Americans, is yours alone, and it raises you above all the nations which have gained a name for liberty and laws. It is for you, citizens of America, to crown this glory, in aiding us to purge Greece from the barbarians, who for four hundred years, have polluted the soil. You will not assuredly imitate the culpable indifference, or rather, the long ingratitude of some of the Europeans. No, the fellow-citizens of Penn, of Washington, and of Franklin, will not refuse their aid to the descendants of Phocion, and Thrasybulus, of Aratus, and of Philopœmen.—You have already shown them esteem and confidence in sending your children to their schools. You know with what pleasure they were welcomed, and the steady kindness and attentions which they received. If such has been their conduct when enslaved; what friendship and zeal will they not manifest to you, when through your aid they shall have broken their chains.—Greece will then furnish you advantages, which you can in vain seek from her ignorant and cruel tyrants; and the bonds of gratitude and fraternity will forever nnite the Greeks and the Americans."

What, it is asked, has been done in answer to this affecting appeal to our sympathy and honour? Until very recently, *nothing*! The cry has sounded across the waters, "come over to Macedonia and help us," but our ears—our hearts have been shut, and we have beheld with the strangest apathy the convulsions and throes of Grecian freedom.

But the time has come when the people of this country can no longer stand as idle spectators.—Many of our cities and large towns have began to act. Liberal contributions and subscriptions have been made by the citizens of New York, Boston and Philadelphia, and it is hoped their example will be followed by every town and village in the United States.

Cause of the Greeks.

At an adjourned meeting of the citizens of Utica, held at the Court Room on Tuesday evening, the 30th of December, 1823, the following Address and Resolutions were unanimously adopted.

ADDRESS.

FELLOW-CITIZENS:

The duty has been assigned us of addressing you in behalf of a cause which possesses the strongest claims upon your generous and active sympathies. We witness the close of the third year since the people of Greece took arms to win for themselves the invaluable blessings of civil and religious freedom. Of freedom, such as this, no rays for ages have fallen upon that land. Centuries on centuries have rolled over their heads, and the only record they have left, is one unbroken narrative of sorrow and oppression in their most appalling forms.—This era of national degradation and suffering derives tenfold gloom from the contrast which it exhibits to the days when her genius, patriotism and valour acquired for Greece so distinguished a name among the nations of the earth. History, which tells of her present dishonour, can also point you to the scenes of her past renown. There has been a time when Greece was the mother of republics, the terror of tyrants, the patroness of whatever can ennoble and adorn a people. Her sons once triumphed in as arduous contests as were ever waged by *your* forefathers in defence of their rights. Her senates once resounded with that resistless eloquence which checked the inroads and arrested the injustice of monarchs. Literature, philosophy, and the arts, claim her as the country of their birth, and under her fostering hand were all carried to a perfection which free nations have been able to imitate, and none have found it in their power to surpass. Five centuries before the Christian era, Greece stood on a pinnacle of splendor which rendered her the envy and admiration of the ancient world. Succeeding ages saw her annals marked with every variety of prosperous and adverse fortune. Notwithstanding her liberties were torn from her grasp, first by Macedonian, and then by Roman ambition, she still maintained an illustrious pre-eminence over her conquerors in science and the arts, and was long regarded as the chosen seat of knowledge and civilization. When the Sun of Righteousness arose with healing in its wings, Greece was among the first countries on which its beams were shed, and Athens and Corinth, the cities in whose streets apostles have taught, may be considered "as a centre, from which the rays of Christianity have diverged and spread over the world." The middle of the 15th century saw this fair portion of Christendom fall a prey to the Turks, the common enemies of Europe, and the bitterest opposers of the Christian faith. Vain would be the attempt, adequately to portray all that Greece has suffered under the yoke of this oppression. The tyranny which our forefathers withstood in council and combatted in the field, was mercy, when contrasted with Turkish domination.—Wherever the disciple of Mahomet marches, he bears in one hand a torch, and with the other grasps a scymetar. Cities, villages, temples and fields enveloped in "a storm of universal fire," lighten up his path. The tears and blood of matrons and maidens, and the total ruin of all domestic joys are the inseperable attendants on his footsteps.

> The Scourge of Heaven. What terrors round him wait!
> Amazement in his van, with flight combin'd,
> And Sorrow's faded form and Solitude behind.

It is from a yoke of which *this* is but the faintest outline, a yoke which for upwards of four hundred years has crushed her to the earth, that Greece now struggles to be free, and, foulest blot upon the escutcheon of Europe! she struggles *unaided and alone*. There has been a time, when such a spectacle would have roused the whole of the European family to arms. There has been a time, far behind the present, in knowledge and civilization, when to wrest the Holy City of Jeruselem from the hands of the infidels, "all Europe," in the language of one of her historians, "seemed to be torn up from her foundations and hurled upon Asia." Now, in an enterprize, if not greater and nobler, surely as great and as generous as this—the mortal struggle of a Christian people to win for themselves civil and religious liberty, no Power in Christendom is seen to unfurl her banners or hasten with her chivalry to their aid. While numbers of their subjects, it must be acknowledged, to their honor, have arrayed themselves under the standard of the Grecian cross and cast liberal contributions into the treasury opened for Grecian freedom. The members of the "Holy Alliance," sit in sullen apathy on their thrones, and refuse to act, because "the Grand Turk, it seems, is legitimate." "Instead of interfering in favor of the Greeks, the Allies, observes a late writer, have on the contrary done every thing to discourage them short of an absolute military alliance with the Turks. In reality it is their policy, according to the short-sighted and mistaken view they are accustomed to take of it, to frown upon this enterprize.—The establishment of a powerful government administered on liberal principles in their immediate neighborhood, is not a pleasant thought to these iron despots." Despairing of aid at present from the Powers of Europe, unhappy Greece sends her cry across the Atlantic to our shores. She calls upon *us* as *men*, to help her in shielding infancy and age from the sword, and virtue from slavery and pollution. She implores *us* as *freemen* not to refuse our succour to the descendants of freemen, who have at length burst the manacles of servitude and are contending for the same civil and religious privileges which our forefathers purchased with their blood, and which the goodness of God continues to shed upon our land. She demands of us as *professors of the Cross, as partakers with her in a common faith*, to strengthen the hands of a Christian people in rescuing the ministers of their religion from slaughter, and the altars of their Redeemer from sacrilege and flames. Lives there the man, so unworthy of the name of an American who will steel his heart and close his hand against a cause so high, so humane, and so holy? What lover of freedom can permit his benevolence to slumber, when Greece points him to the corses of *sixty thousand* of her sons, who in three campaigns have surrendered up their lives in defence of their liberties, and bids him listen to the "lamentation and weeping and great mourning" of upwards of *forty thousand* christian females, who have been swept into captivity by the Turkish sword?

FELLOW CITIZENS,

Look back upon the scenes of the Revolutionary contest, recall to mind what it cost your fathers to affect your emancipation.—Survey that rich amount of privileges and blessings which renders your country the asylum of the oppressed; the only spot where every man may set under his own vine and his fig-tree and there is none to make him afraid. When was there ever presented a nobler opportunity, for evincing to the world that the sons of freemen know *what it was* to struggle for liberty, and *what it is* to enjoy it when won. The Governments of Europe look on that fair region of the earth from which freedom and civilization sprang with culpable indifference and cold ingratitude. America, we feel assured, will not disappoint the tears, and prayers, and expectations of Greece.

By order of the meeting.

E. S. COZIER, Chairman.

E. BACON, Secratary.

RESOLUTIONS.

Resolved, That the members of this meeting sympathise, in the sufferings of the Patriots of Greece, and participate in the emotions which ought ever to animate the bosoms of a free people, "whenever an oppressed nation unfurls the banner of freedom."

Resolved, That the Greeks in their present contest with their unfeeling masters, exhibit an unexampled spectacle of a people, competent to the enjoyment of a free government, struggling with the most exemplary fortitude, constancy and courage, against an oppressor incapable of appreciating its plainest principles, and against a despotism equally barbarous and unmitigated.

Resolved, That the apathy manifested by the great powers of Europe, to the cause of a professed Christian People, contending only for the free exercise of their religion and self government, against the domination of an infidel and infuriate tyranny, while those powers have not scrupled repeatedly to violate the independence, and to crush the free institutions of other unoffending and christian nations, evinces a settled purpose to perpetrate under the cloak of a "holy alliance" the most unholy objects, and demands the reprobation of every free and independent people.

Resolved, That we feel it to be our duty at all times, as citizens of a free country, to aid by our individual means, the cause of an oppressed and brave people whenever it can be done without a violation of that neutrality which, as a nation we are desirous of maintaining between other nations engaged in civilized warfare, or between different portions of the same nation contending for supremacy under an unsettled government.

Resolved, That to this end we will unite with our fellow-citizens, in other parts of the United States, in contributing such pecuniary or other aid, as may assist the people of Greece, in asserting the common rights of civilized man, against a ferocious and cruel despotism, in defending their habitations from desolation, their altars and their firesides from violation, and their families from savage pollution.

Resolved, That the preceding address to our fellow-citizens be adopted and published in all the newspapers printed in the county, and that John C. Devereux, Rev. Mr. Peck, John E. Hinman, John H. Ostrom, Spencer Stafford, E. S. Barnum, T. Lattimore, John A. Russ, for the first Ward; Montgomery Hunt, Rev. Mr. Willey, John A. Bradish, James Lynch, S. A. Blatchford, S. Newland, J. G. Lundegreen, James Delvin, for the 2d Ward; Rudolph Snyder, Abijah Thomas, Theodore S. Gold, David P. Hoyt, Thomas Skinner, Nicholas Smith, A. Kasson, and Jesse Newell, for the 3d Ward of the Village, be a Committee to circulate subscriptions and procure contributions for the purpose expressed in the foregoing resolutions, to be paid to *John H. Lothrop*, Esq. Treasurer of the Greek fund for this village, and that the same be remitted to *Charles Wilkes*, Esq. Treasurer of the Greek fund in the city of New-York.

By order of meeting.

E. S. COZIER, Chairman.

E. BACON, Secretary.

Political.

The late revolution in Spain will doubtless lead to important consequences. Already we have seen the Inquisition restored; and with it, the policy of checking the progress of free inquiry. Portugal will be more quiet than heretofore. France, while pluming herself with her late victories; will be liberated from internal dissentions, and thus far the interests of legitimacy will be augmented. But England is evidently withdrawing herself from the coalition.—The spirit of civil and religious liberty has progressed too far in her own country, to admit of her assisting to fasten the chains of despotism on others; yet, as she too, has her struggles with the liberals and levellers, it is difficult to say what course she may eventually pursue. Her interests, however, will be separate from those of the continent and the peninsula. If the latter combine to re-establish the Spanish dominions in S. America, she will probably interpose with her fleet, and prevent the issue. She considers them as already entitled to the privileges they claim; and will not hesitate to treat them as an independent nation. Spain is not yet in a state of tranquillity. The strong arm of power alone, can prevent a counter revolution; and the severity now exercised by the King, against the Constitutionalists, especially his execution of their favorite Riego, must have a tendency to render them desperate and ripen them for rebellion.

Yet the Allies will foresee this: and as they have unveiled their designs, and commenced their operations, they will afford the Bourbons every assistance that can be necessary to secure to them the ascendency. *For the present*, then, the interests of civil and religious liberty, in Spain and Portugal, are at an end. But, what will be the ultimate fate of Greece? The sympathies of England and America will lead to an augmentation of her pecuniary resources. She is brave and successful. She deserves to be free; and will probably succeed in liberating herself from the Turks. But how will this comport with the views of the Allied Sovereigns? Even our own country, they look upon with jealousy. It is her example which has led the way for other nations. It was from her that the spirit of liberty emanated; her example is a constant incitement to foreigners: and what may the Allies expect if they permit not only South America, but Greece also to become independent? Their examples when added to ours would prove too powerful, especially if England detaches herself from the coalition. And supposing that the Allied Sovreigns should eventually propose terms to the Greeks, and undertake to enforce their compliance; would England and this country remain mere idle spectators? This is more than we shall at present venture to decide: But, if liberty should every where else be subdued, one thing is certain—neither England or this country would long remain unmolested. We feel confident that South America will not be subdued: and we sincerely hope, that, the Greeks may yet enjoy the blessings for which they now so justly and so nobly contend.

The Holy Alliance is doubtless a necessary link in the great chain of events—not to be broken until it shall have accomplished all the designs of Providence for which it has been permitted to exist. Without this the spirit of liberty would in most places, degenerate into misrule: But, have the Allies themselves this object in view? Their policy has hitherto been evidently dictated by selfishness. They see danger and will provide against it; they descry objects of self-aggrandizement, and these must be secured to them, at all hazards.

It was a sublime spectacle that the Sovereigns presented at the overthrow of Bonaparte, when on their bended knees they returned thanks to the God of Heaven for victory. The subsequent and continued operations of missionary and bible societies in Russia, aided by the Emperor's influence, is another circumstance not to be forgotten: Yet, the occasional *unholiness* of the Alliance, leads us to discredit the sincerity of their political professions; and, we are not sure, that the grossest abettors of misrule, may not, for once be right in imputing to them the very worst of motives.

On the whole, the affairs of Europe are daily assuming a more interesting aspect; and it would not be marvellous, if our own country should ere long, be led into the toils of conflict. But let us hope for better things, remembering that the destinies of the world are in the hands of Him who formed it; and who will order even political events in the best possible manner.

Summary.

FOREIGN.

Eight thousand persons have applied for passports to leave Spain, since the appearance of King Ferdinand's recent decrees.

The Turkish fleet has returned for a time to Constantinople; and some slight disturbances are existing in the Ottoman empire.

The congress of *legitimates* is soon to meet.

England, it appears, has destined several vessels toward the S. American continent, to act as occasion may require; and it is *rumoured*, that she has sent propositions to our government in order to establish a co-operation. So far, however, as we can judge from the London Courier, (the government paper) her object is to treat the South American Colonies in their present state, as independent, leaving Spain at liberty to reconquer them, *if she can do so without assistance from the allies.*

The last accounts from Havannah, mention the re-establishment of the royal government in the island of Cuba, much to the satisfaction of the inhabitants.

DOMESTIC.

Next to the Greeks, the choice of our "next President," continues to excite the most general interest among us. We consider it as no very favourable symptom of the patriotism of the times; that rival candidates for the Presidency should, so early and so long, contend with each other respecting it—especially, since the same spirit descends and pervades the subordinate ranks of community. While some half a dozen candidates are striving, through the influence of their friends, to obtain the Chair; we cannot but recollect, that, a Washington was too modest to seek it—too sensible of its high responsibility to desire it; and too much in love with dignified retirement to accept of it, without urgent solicitation.

Congress have been several weeks in session. Several resolutions, the purport of which, was to take measures for obtaining an alteration of the constitution respecting the manner of electing the President, have been brought before the house. Mr. Webster of Mass. has proposed some slight alterations in the judiciary laws; and the old Beaumarchais claim, has been once more introduced: but no business of gereral importance has yet been transacted; and little is expected to be done till the holidays are over.

The Legislature of our state meet this day.

An attempt was lately made at Baltimore, to set fire to the German Church.

The water in Connecticut river rose on the 25 and 26 of Sept. 18 feet, and did considerable damage.

DIED.

At Canandaigua, Dec. 25, aged 29 years, Mrs. *Cornelia*, wife of *Frederick Granger* Esquire, daughter of Mr. Jeremiah Van Rensselaer of this village.

Obituary.

The recent death of Rev. WILLIAM WARD, one of the missionaries at Serampore, has occasioned very general and deep regret in the christian community. He was born in Derby, (England) in the year 1769. He became decidedly pious, and united himself to the Baptist Church in early youth. He was bred to the printing business: but, discovering talents for the gospel ministry, was persuaded to qualify himself for that work; and in October, 1798, he successfulengaged as one of the preachers. Early in the year following, he was designated as one of the missionaries to India. He arrived at Calcutta on the 11th of October, and soon after, entered upon his labours at Serampore. Here he continued, with little intermission, for more than twenty-three years, not only the work of an Evangelist, but that of an extensive publisher of the scriptures. For the latter occupation, he was pre-eminently qualified; having nearly finished printing the *twentieth* version of the New Testament in the languages of India.—This would have been an Herculean task for any other man than Mr. W.; but in addition to this, he has furnished many facilities for others who may succeed him;—and he seems to have been raised up by Divine Providence, as a special instrument for the undertaking. His labours in other respects were abundant and successful. He was himself the author of several religious volumes and tracts, and his "Letters" have been read in this country with the highest interest. His late visits in England, Scotland, Wales and America, were productive of much good. He plead successfully, among various denominations of Christians, the interests of the great cause he had espoused; feeling himself every where united in the bonds of brotherhood, with the sincere followers of his Divine Master. Soon after his return to India, and in the midst of extensive projects for usefulness, he was suddenly called to rest from his labours, almost without notice of his approaching dissolution. The messenger, when descried, was viewed without terror—and his summons was readily and cheerfully obeyed. This eminent Christian philanthropist and missionary, resigned his breath on the 7th of last March, in the 54th year of his age.

POETRY & MUSIC.

"Kindled only at the skies."

THE PALMER'S HYMN.

The following beautiful lines are from the pen of the "Ettrick Shepherd." They are designed to represent the morning prayer of a maniac who had voluntarily become an outcast of the desert.

Lauded be thy name forever,
Thou of life the guard and giver,
Thou canst guard thy creatures sleeping,
Heal the heart long broke with weeping.
* * * * * * * *
God of stillness and of motion,
Of the rainbow and the ocean,
Of the mountain, rock and river,
Blessed be thy name forever.
I have seen thy wonderous might,
Thro' the shadows of the night,
Thou who slumb'rest not nor sleepest,
Blest are they thou kindly keepest.
* * * * * * * *
God of evening's yellow ray,
God of yonder dawning day;
That rises from the distant sea,
Like breathings of eternity.
Thine the flaming spheres of light,
Thine the darkness of the night,
Thine are all the gems of even
God of angels! God of Heaven!
God of life that fade shall never!
Glory to thy name forever!

Madon of the Moor.

We are fully aware that a Religious Newspaper, intended for general circulation, is not the proper vehicle for technical communications or elaborate scientific discussions. Our remarks on poetry and music, will therefore be chiefly of a practical nature—always brief; and communicated only as intervals of leisure may afford us opportunity.

Poetry and music are extensively used, both in public and private devotion; and this circumstance alone, is sufficient to render them important. But, has not every Christian, some duty to perform in relation to Church music? If any are exempt, who are they? Are riches or poverty, respectability or mediocrity of rank, the true qualifications for exemption? or does the question rest on mere physical incapabilities? All of these qualifications are indefinable: and the voice and the natural ear, for music, are found in ever varying degrees of perfection, requiring the aid of cultivation to bring them to maturity. How, then, shall this cultivation be conducted? How shall the moral evils be prevented, that usually exist in music schools? That evils *do* exist, is generally acknowledged: And are they therefore irremediable? Cannot even sacred music be cultivated without mental contamination? Most certainly it can: and it is equally certain, that means fully adequate to the prevention of these evils may be easily discovered and pointed out; and, if we mistake not, the prevalence of these evils has long been a serious detriment to Christian piety.

Such are the queries that most readily present themselves; and the mere proposing of them, is sufficient to demonstrate their importance.

There are topics, too, of a more inviting nature that fall under this head: but we must, for the present, content ourselves with one single remark: It is this. Whoever turns over the pages of musical history, will discover—what many are slow to believe, but what is nevertheless true—that, *wherever, at any time, the true interests of church music were extensively acknowledged and realized, it was through the direct and controlling influence of Christian piety, exerted in the ranks of cultivation.*

Summary.

A national Academy of music has lately been formed in London, under the patronage of the king and nobility; and the celebrated Doct. Crotch, of Cambridge University, has accepted the Presidency. It is hoped that England, by this means, may succeed in forming for herself a national style, of which she has hitherto been destitute, depending chiefly on the discipline of foreign artists.

Mr. King, the composer, has left London, it is said for the Imperial court of Germany.

An Essay on the history and theory of music; and on the qualities, capability and management of the human voice, has lately been published in England, by the celebrated I. Nathan. Price £2.

DOMESTIC.

A second edition of the Boston Handel and Haydn Society collection of Church Music, has lately made its appearance. This is a work of considerable merit.

A second edition of an Episcopal Church collection of music, is publishing in New-York, by Doct. Wainwright, rector of Grace Church, with the assistance of Mr. Moran. The harmony is added in small notes for the convenience of the inexperienced organist.

Messrs. Hastings and Warriner, editors of the Musica Sacra, have augmented their musical library by late English importations; and are preparing materials for a fifth edition, to be published as soon as called for. It has long been a desideratum among the more intelligent musicians of this country, to procure an *adequate supply* of psalm-tunes that are at once, chaste, simple and effective; and adapted to the present state of our musical taste, as well as to the limited abilities of our performers. To furnish this supply, is one of the chief improvements contemplated in a fifth edition of Musica Sacra.

A respectable society of amateurs, are successfully engaged in the cultivation of instrumental music in this village; and the Symphonies, Quartets, Trios, &c. of the best German authors, are among the selections for practice.

A *secular* Concert of vocal and instrumental music, is to be given in aid of the Greeks, at the Court-House in this village, on the 9th inst., by several of our respectable amateurs.

STATISTICS.

The following article has been obligingly furnished us by a gentleman of high respectability, who was one of the early settlers of this Village. We should be gratified with other communications of a simular nature; for we are persuaded that such statistical information, would prove both interesting and useful.

UTICA is situated on the south bank of the Mohawk river on the eastern limits of Oneida County, N. latitude 43 deg. 10 min. W. longitude 75 deg. 13 min. Ninety-four miles by the usual Mail route, N. about 60 W. from the capital in Albany. The place was formerly known by the name of Old Fort Schuyler, from a small fort which was located on the north side of Main-street, and near the intersection of second-street.

Utica is bounded on the N. & N. E. by the Mohawk river, and extends from the bridge, over the river near Bagg's Inn, in a direct line N. westerly a little over a mile; and S. easterly nearly two miles. The width of the town varies according to the winding of the river. The narrowest part, is that of the densest population, being a little short of a mile from the bridge to the S. westerly bounds, at right angles with the general course of the river.

The first permanent settlement in Utica, was made in 1789, by John Post Esq. Uriah Alverson Esq. Capt. Stephen Potter, &c. at which time, the land was sold and let for farms, as the other lands along the Mohawk were disposed of; there being then, nothing discovered, which very manifestly designated the place as the destined situation of a large village.

In 1794, Commissioners by legislative authority, laid out the Genesee road from the Mohawk river to Canandaigua, 112 miles, which road was brought to the Mohawk at Utica; which circumstance, occasioned the rise of Utica, in connection with the local advantages of being the lowest or most easterly point, at which the Mohawk can be approached conveniently from the fine country to the south and west; the hills lying a little to the east of Utica, forbidding an easy access to the valley further down the stream.

In April 1798 by an act of the Legislature, Utica was incorporated as a village, with very limited powers, extending to little else than the prevention of nuisances in the highways, and the prevention and extinction of fires. Before the presenting of the petition for an act of incorporation, some difficulty was experienced in agreeing upon a name for the village; which was determined by lot: thirteen names were put into a hat, and the name of Utica was among them, and the first drawn.

In April 1805, another incorporation with increased power, was by statute, granted to Utica: and by another act of April 1817, the village was vested with the corporate powers which it now enjoys: by which act it was separated from Whitestown and invested with town privileges, and with other powers and privileges simular to those possessed by most of our cities, but without a city court. A President of the village is appointed annually by the Governor and Senate. Six Trustees are every year elected, two for each of the three wards into which the village is divided. A Supervisor for the town, one Assessor for each ward and Constables, are also annually elected.—The town Clerk, Overseers of the poor, and also various other officers to regulate the police of the village, are appointed by the President and Trustees. The President and Trustees are, ex officio, commissioners of highways and school commissioners, and they are vested with pretty extensive powers for regulating the concerns of the village.

The money received from the school fund, and raised by taxation, which in other towns is appropriated to common schools, is in Utica applied to the support of a free school, which is conducted on the plan of Lancaster.

The Erie and Hudson Canal, runs the whole length of the village, southerly of the greatest population: Its course is not direct, but inclines southerly from Potter's bridge to Genesee-street, and from thence inclines northerly to Miller's gulf.

The growth of the village was very rapid in 1797, and for three or four years next thereafter: and for the three years last past, it has grown with increased celerity. It is now prosperous, and the number of Houses and Stores recently erected, the important improvements by paveing &c. and the amount of business done, indicate a thriving community, which will probably continue to progress to greater consequence, until impeded by war or some great and unforeseen calamity.

The streets of the village are of good width, and laid out with regularity, with the exception of the irregularity occasioned by Genesee-street, which with an acute angle intersects the river road.

There are seven Churches in the village, belonging to the following denominations,—Presbyterian, Episcopalian, Baptist, Methodist, Roman Catholic Welch Independent and Welch Baptist. The two last have their service in the Welch language. There are in the village two elegant banking houses; a free school house, and a spacious Academy, the upper story of which is appropriated for the holding of courts, and is very convenient for that purpose. The houses and stores are many of them spacious and elegant. Genesee-street, which is the principal seat of mercantile business, would very well bear a comparison with some of the buisy streets in the cities on the seaboard. The number of Inhabitants in the village exceeds 4000.

There is a Union Sabbath school for boys, and another for girls, of the Presbyterian Baptist and Methodist denominations, in which are about 200 scholars, whose improvement and deportment, shew, at the same time, the excellence of the institution, and the zeal, diligence and fidelity of the instructors.—The Episcopalians have also a Sabbath school for children of their persuasion, unconnected with the other societies.

The August term of the Supreme Court, is held annually at the Academy, and also a Circuit Court once a year: and the court of the United States for the northern district of New York, is held once a year at the same place.

In 1794, the Rev. Bethuel Dod was settled over the Presbyterian Church and society in Whitesboro' and Utica; the two villages, then forming but one presbyterian church and society. By an agreement between them, one third of the Clergyman's services were to be bestowed at Utica and two thirds at Whitesboro', and his salary to be raised by them in rateable proportion. After a few months the connection seemed to be dissolved; the preaching at Utica was discontinued, because there was no place in which public worship could be attended.—In 1797, the above obstacle was removed, by the enlargement of a school house on Main-street. The connection continued until the death of Mr. Dod, in April 1804.

On the 15 Nov. 1803, the first presbyterian society of Utica was incorporated. In Jan. 1805, the Rev. James (now Doctor) Carnahan, was settled over both societies, who transacted business independently of each other; each society being entitled to half his services, and liable for half his salary.

The Church was divided in 1813.—

In —— 1812, the illness of Mr. Carnahan occasioned his removal and dismissal: and in Feb. 1813, the Rev. Henry Dwight was settled over the church and society in Utica. The Rev. John Frost about the same time was settled at Whitesboro'. The connection between the villages was dissolved; but, during the continuance of Mr. Dwight at Utica; the two Clergymen preached alternately in each other's pulpits.

In Oct. 1817, the society was deprived of the services of Mr. Dwight by his continued illness; and in Feb. 1818, the Rev. Samuel C. Aikin, was settled as his successor. The above Church and Society, is by much, the largest in Utica.—Their meeting house was erected in 1806.

The writer of this article, is unable to give so particular an account of the other societies.

The Episcopal Church was erected in 1803, and was afterwards dedicated by the name of Trinity Church.

The Rev. Messrs. Jonathan Judd, Amos G. Baldwin, Henry M. Shaw and Henry Anthon, have successively been Rectors of the Church.

The Baptist meeting house was erected in 1820. The Rev. Elijah F. Willey is their Pastor.

The Methodist meeting house was erected in 1815.—According to the usual practice of the methodist church, they have had several Pastors assigned them for short periods. The Rev. George Peck is their present pastor.

The Roman Catholic Church was erected in 1820, their Pastor till lately, was the Rev. John Farnan. The Rev. Richard Bulgar has succeeded him.

The Welch Independents, have a small place of worship, which was erected in 1803. Their present Pastor is the Rev. Robert Everet.

The Welch Baptists, have also a small house for public worship which was erected in 1804.—Elder Richards supplies their pulpit.

It is to be remembered, that, although the places of public worship of the above societies are in Utica, many of their members reside without the limits of the village.

The following interesting letter from one of our Missionaries for Jerusalem, has recently been handed us for publication.

MALTA, JULY 17th, 1823.

My dear Brother—

I attended a Maltese baptism this week, of which the following are some of the particulars; premising, however, that, as the Catholics are taught to believe, that every unbaptized child is lost, the baptism of this took place the second day after the birth of the child. It was half past 5 o'clock on Thursday, in St. Paul's Church; all the Aunts, Grandmothers, Cousins, &c. being previously invited to attend. The priest first wrote down twelves names for the child, to be called over him at his baptism;—the parents might afterwards make use of which of the twelve they pleased. A table was spread, a large silver bowl placed upon it, also salt, oil, and I believe pepper; and a little dipper filled with water was placed in the bowl. The priest then read the Latin service: I stood by him and looked over in the book. He did not call half the words right, and I should think, from his manner of reading it, that he did not understand one sentence of it; but, if he did, certainly the people did not;—and even if he had read it in English, or Italian, or Maltese, I do not think five persons would have understood three words, he read so *mumblingly*. During this time, the god-father held the head, and the god-mother the feet of the child. The priest while reading, took at various times, the salt, the oil and the pepper, and put it in the mouth, in the ears, on the bosom, on the back part of the neck, &c. of the child. The child then lying with its breast on the hands of the god-father, its little head falling down towards its bosom, the priest took the bowl, and placed it under the head of the child, and took the dipper of water, which contained about as much as a common tea cup, and poured the whole on the crown of its head, which ran off into the bowl.—During the whole ceremony, all manifested as much lightness, as though they had been at a puppet show. Some lavender water was then brought forward, in which we must all wash our hands, drawing at the same time our right hand across our upper lip—Priest and all must then go to the house. The poor woman was sitting up in bed; the weather was hot, and the room full of men, women and children, talking and laughing incessantly and loudly; eating cake, and drinking various preparations; and as though all this was not enough for the poor woman, a band of music were playing in the porch with bass drum, French-horn, &c. &c. We left them as soon as it could be done with propriety, and were, I trust, truly thankful that we were dedicated to God by the faith of our parents, and amidst the prayers of the church, and not in this foolish ridiculous manner. There was not a person present, who appeared to have the least degree of a tender, solemn, prayerful spirit—surely the glory is departed. There is nothing in the Catholic church *here* but bigotry and superstition. No person has the least idea of a moral transformation of character:—To read the Bible is the *greatest sin* they can commit.

Not long since, Mrs. B. having some sewing to do, employed a woman for two days. This woman went home at night and told her mother, that we had Bibles in the house; that we prayed morning and evening, &c. The mother was greatly alarmed, lest her daughter, having been guilty of *looking* upon the *outside* of a bible, would be lost forever; and therefore went to the priest in great haste to get absolution for her:—The priest gave it her, but said; if she ever *eat* with us again, she could not be pardoned in this world, nor in the world to come. The woman came the next day, and related the circumstances to the boy and girl in our family; and told them, that she should not dare to drink of the water in our well, unless she drew it herself, for we were heritics, going to hell, and polluting all that we touched. Poor C. cried bitterly, and did not dare to eat her dinner; and even J. who is not much given to superstition, looked as wild as a hawk, and went and procured some beads and pictures and strung round his neck, to keep the devil from carrying him off alive. C. will probably now go and confess, that she has learnt to read, has attended the Sabbath school, and has committed part of Christ's sermon on the Mount. Whether the priest will give her absolution, I cannot say; but, if he does not, she will die with grief;—at any rate, we have no expectation that she will ever be seen again at the Sabbath school. But God can over-rule it all for good; and to him we must direct our prayer. O how ought we to intercede for millions, who are thus the slaves of sin and superstition! The time will come, when the Saviour will reign triumphant, and his word have free course and be glorified.

Fisk, King, and Wolff, are now at Jerusalem. We have just received letters from them. They have walked around Zion, through the garden of Gethsemane, passed over the brook Kedron, drank of the waters of Siloam, and prayed at the tomb of our Lord and Saviour Jesus Christ.—We hope their labours will be abundant, and their success great.

We have received letters several times from America, but none yet from our friends. A large package of letters, we have been informed, were sent from Boston for us last April, but those were carried to Smyrna, and we are now looking for them every day, and hope to find some from yourself and other relatives. W. G.

Another letter of a later date addressed by Mr. King jointly with Mr. Bird to Doc. McAuley, gives in some respects, a still darker picture of the religious character of the catholic Maltese.

"In the very presence of all the crosses and bloody images of Christ, which are of such mighty efficacy in assisting the catholic mind to bring up the scenes of Gospel history, few appeared solemn, many indulging themselves in the levity of a mere agricultural show;—even some of the priests were seen, evidently passing their jests with each other." There are exceptions to this general character: yet it is not strange, that, those who sustain it, should oppose the circulation of the bible, and be heard to denounce it as "*accursed*, as *a book of the devil*."

[These are certainly not to be classed with the more enlightened Catholics of other regions, many of whom are aiding in the distribution of the scriptures.—*Editor.*]

Good effected by one Missionary.—"About 12 years ago," says a letter from a gentleman in Ohio, "a minister of the Gospel, sent by the Missionary Society of Connecticut, came on to the Western Reserve. A revival of religion commenced in a short time after his arrival in the place where he had received a call to settle. In consequence of that revival, two young men, subjects of the work, went to New-England and received an education in Yale College. One of them has since pursued a course of theological studies at Andover, and has recently been ordained as an Evangelist. The other, who graduated in September last, is about to study theology in the state of Ohio. From the church, in the place where these two young men belonged, another young man has since gone to Yale College, and, having the Gospel ministry in view, is now a member of the senior class in that institution. Here is but *one* item of the benefits, apparently resulting from the labours of one missionary in one place."—*Bos. Rec.*

A late English writer who has successfully addressed himself to the thinking portion of community, presents us with the following singular passage.

In an age remarkable for good reasoning and bad conduct, for sound rules and corrupt manners, when virtue fills our *heads*, but vice our *hearts*; when those who would fain persuade us that they are quite sure of heaven, appear to be in no *greater* hurry to go there than other folks, but put on the livery of the best master only to serve the worst;—in an age when modesty herself is more ashamed of *detection* than of delinquency; when independence of principle, consists in having *no* principle on which to depend; and free-thinking, not in thinking freely, but in being *free from thinking*;—in an age when patriots will hold any thing, except their *tongues;* keep any thing, except their *word;* and lose nothing patiently, except their *character;*—to improve such an age, must be difficult, to insruct it dangerous; and he stands no chance of amending it, who cannot at the same time amuse it.

[These are strong features of the present age—*true to nature;* yet there are others of a more inviting character that should be added to *complete* the picture.—*Ed.*]

A wise minister (of state) would rather preserve peace, than gain a victory; because he knows that, even the most successful war leaves nations generally more poor, always more profligate than it found them. There are real evils that cannot be brought into a list of indemnities, and the demoralizing influence of war is not the least of them. The triumphs of truth are the most glorious, chiefly because they are the most bloodless of all victories, deriving their highest lustre, from the number of the *saved*, not of the *slain*.—*Lacon.*

For the Western Recorder..

The influence of the preaching of the Gospel on the welfare of Society.

If some disbelieve a future state—others the Christian dispensation, and more, Gallio-like, care for none of these things; all are interested in the affairs of the present life, and cannot be indifferent to its concerns, its *weal* and its *woes*. Here, then, I take *my stand*, and make my appeal to the old and to the young—to fathers and to mothers, who are tremblingly alive to the welfare of their children—is not the Gospel productive of good morals, and good order, and the welfare of society? That our progress through life, from infancy to old age, is attended with perils and dangers to our welfare—that we are surrounded with temptations—that many fall into snares—yield to the temptations, and exchange the enjoyments and happiness of a virtuous life for the misery and infamy of a state-prison, are facts of almost daily occurrence, to which we ought not, and cannot shut our eyes. Whatever, therefore, gives a virtuous direction to the tender mind, checks vicious indulgence, and fortifies us against the assaults of temptation, cannot fail to present to the mere lovers of this life, a boon of incalculable value. This boon is presented by the *preaching of the Gospel;* and let me conjure every son and daughter, when leaving a father's house and protection to enter on life's dangerous path;—every parent, when about to commit a beloved child to the perils of the world, to address themselve to the lessons of the Gospel as light to guide, as a shield to defend, as a powerful safe-guard amid the varied ills of life, and the greatest solace in distress, when the heart is made to bleed under human sufferings. I am tempted to go further, and speak of the triumph of the Gospel in the closing scene of life, when

"On the cold cheek of death, smiles and roses are blending."

To return to the effect of Christianity in this life, in the prevention of offences against society; it teaches submission to civil government, and to abstain from individual injury, in a manner the most powerful, and under sanctions the most awful and impressive. These lessons and denunciations fasten on the tender mind in infancy, and continue through life, in all the various scenes of trial and temptation, and prevent more crimes against society than our state-prisons and the display of a gibbet in every county. The rare instances of members of churches of any denomination, falling into the commission of offences, (for cases have occurred for the malignant triumph of the ungodly,) evince the salutary influence of the Gospel in society; and the effect of such examples upon others, in their moral restraint, is great beyond conception. But the instances that have occurred of persons, grown up in crime and hardened in the commission of offences, being arrested in their career by the preaching of the Gospel—becoming as gentle and inoffensive as lambs, and so persevering in virtue till death, afford the proudest triumphs of religion—triumphs on which the angels look down with benignant satisfaction.

THE CHRISTIAN PHILOSOPHER.

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